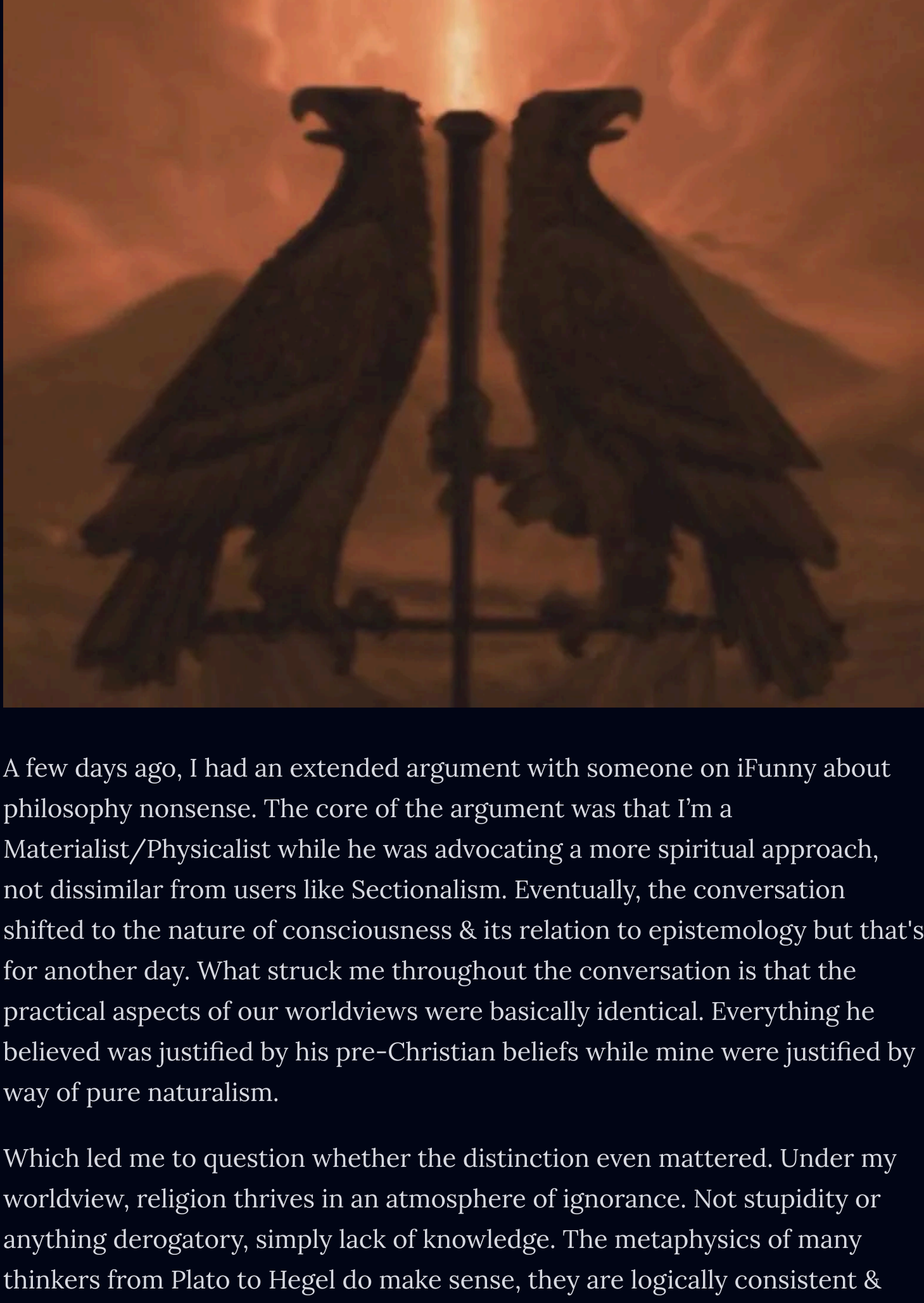


Materialism & Spiritualism on the Right

DER EINZIGE
OCT 13, 2024

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A few days ago, I had an extended argument with someone on iFunny about philosophy nonsense. The core of the argument was that I'm a Materialist/Physicalist while he was advocating a more spiritual approach, not dissimilar from users like Sectionalism. Eventually, the conversation shifted to the nature of consciousness & its relation to epistemology but that's for another day. What struck me throughout the conversation is that the practical aspects of our worldviews were basically identical. Everything he believed was justified by his pre-Christian beliefs while mine were justified by way of pure naturalism.

Which led me to question whether the distinction even mattered. Under my worldview, religion thrives in an atmosphere of ignorance. Not stupidity or anything derogatory, simply lack of knowledge. The metaphysics of many thinkers from Plato to Hegel do make sense, they are logically consistent & done in good faith. Even if I see them as likely incorrect, I don't disparage their attempts to find the true knowledge of reality & fill in the gaps of what can be explained empirically. I say this to let you know I'm not a zealot in my beliefs & do lend these theories their due respect, although I judge them purely on their pragmatic application as ideologies rather than some definite metaphysical truth.

Regardless, the vitriol towards materialism/physicalism is mainly something from the Christians. This has also led to a major misunderstanding of what materialism actually is. The Christian usage of materialism generally boils down to valuing worldly things over their spiritual beliefs. They accuse Pagans of this due to their naturalistic beliefs as well. This is a gross oversimplification. Materialism is a metaphysical worldview, essentially meaning that matter is the fundamental substance of reality. This includes things like consciousness. The term "materialism" has more or less been replaced by the term "physicalism" in order to include non-matter aspects of the Cosmos like gravity, EM waves, etc. It is a form of Monism, and despite some claiming it arose out of modernity it has its roots at least as far back as Epicureanism. Physicalism is the more proper term, but we'll use materialism for simplicity's sake.

I understand there's a lot of you with very serious spiritual & philosophical convictions, and the idea of materialism likely tastes sour, but I ask you to remain open minded for this article.

Firstly, let's get something straight. Materialism is a metaphysical worldview, it is not empirically proven (yet) as there's obviously still a lot of things we don't understand about the Cosmos or even human consciousness. Materialism makes a "leap of faith," arguably just as much as idealism. In trusting the empirical process. It's already proven that the senses are not enough to fully experience reality (think the non-visible wavelengths of light or even radio waves). Perception of reality is based entirely on our limited human & individual perception. Materialism puts its faith in the scientific method to eventually explain the Cosmos (which it has made great progress in doing), and that we can get a good approximation of reality by combined perspectives. This is why "consensus" is a major aspect of science. Idealist & materialist theories ultimately have pretty equal weight, for the time being anyway.

Academia does not write off philosophy or religion nearly as much as the "i h*ckin love science" reddittards want you to believe.

Now that that's out of the way, the main topic - does it even matter? Is there any practical difference between Goethe & Nietzsche? Probably not.

Firstly, the NSDAP had a vast array of both. Despite the claims of esoteric types, the bulk of the Party (including Hitler) were not very spiritual, at least not to any significant degree. People like Himmler, Rahn & Rosenberg were very notable & important but still a minority. For all intents & purposes, the Party was secular and gained their beliefs by way of naturalism. Regardless, there was very little issues (if any) between non-spiritual people like Göbbels or Hitler & the spiritual types like Himmler. The practical aspects of both worldviews aligned perfectly with the realpolitik of National Socialism.


The truth of the matter is that Paganism (including Deism, for brevity), whether you subscribe to the literalist folkish variety or the more philosophical forms, is based in nature. Paganism is entirely inseparable from nature in basically all its forms. I doubt any Pagans will disagree with me on that, it's usually a point of pride. Ancient Pagan holy sites were in the forests, their gods were inseparable from the meteorological or geological phenomena that were 'aspects' of them. Modern Pagans are usually pretty big on natural science because to them learning about the natural world is equivalent to learning about their religion.

Materialism, on the Right, is also inherently naturalistic. Materialism sees man as an animal, subject to & conqueror of the iron laws of nature. Darwinian evolution is the origin story of mankind, a rising beast bred out of relentless struggle & warfare against everything. A beautiful story of an organism coming to be, against all odds, in a world where 99% of species to ever exist have gone extinct.

The 'morality' of materialism is either naturalistic, or completely made up (expressivist). It is best stated by Nietzsche in his writings about the history of 'Master morality'. In fact, the flagship example of his moral dichotomy is the comparison between the Pagan worlds of Rome & Greece to Christianity. I'd recommend *The Genealogy of Morals* for a more detailed look at this.

For as little as we know about historical Paganism (outside of the interpretations of major figures like Plato), we have a pretty good idea of what their moral compass looked like from the various plays, myths, and other stories that have survived from antiquity & beyond. We can also gather that other Pagan branches had similar views to the Greco-Roman world, namely the Celts & Germanics but also Persians & other cultures south of the Mediterranean. We rarely see any moral condemnation of rival groups during times of conflict. The Greeks didn't see the Persians as morally evil, they simply saw them as invading foes. The Romans may have looked down at their northern enemies as barbarians or undeveloped savages, but they didn't have any moral qualms about them. Even Athens & Sparta didn't condemn each other very often during the Peloponnesian War, and the few examples where they did were about alleged religious impiety (see conflicts over Delphi & its Temple of Apollo).

From a modern perspective, given the current understanding of morality inherited from Christianity, the Pagan world was strikingly amoral. A good showcase of this a comment I left on a Sectionalism article some time ago. This was in reply to another comment on the topic of 'divine right' in relation to monarchs.

**Hexenkartothek**
Aug 26

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It's important to note that the divine right many aristocracies claimed were from pre-Christian times, pagan or animist. These people weren't made king because of religious authority so much as they were seen as blessed by the gods due to their superior intellect, courage, etc.

A good forerunner to the medieval type divine right beliefs is the Imperial Cult in Rome, where the semi-deification of the Caesar was based on observations of his superiority. This was how ancient societies explained the inherent differences between individuals, the gods simply favored some more than others.

Point being the idea of divine right came secondary based on observations on seeing these aristocracies come to power.

I put this here because I think it's a good representation of what I'm talking about when it comes to Pagan morality. The virtue of antiquity bore very little resemblance to the morality of the Christian & post-Christian eras. I'm sure you can see that a materialistic & naturalistic approach to "morality" comes to a very similar conclusion. It's not about "good & evil," it's about strength & power over those without it.

When you look at the (hypothesized) development of morality in the Pagan world, it becomes pretty clear that this sort of thinking sprung out of realistic observations about how the world worked. The strong, smart, & aggressive PIE people knew they were right because they conquered where they roamed. Weak men died, stupid people died, and societies that were weak & stupid got conquered & enslaved. Therefore, the men who are strong & intelligent must be right. Those at the top of the hierarchy must be favored by the gods, possibly even having divine blood themselves. The materialist view may not attribute this to the gods, but we do attribute it to genetics & such. Natur ist Gott.

From this, we can see a very clear agreement between Nietzsche & the Pagans. By being so in tune with nature, Pagan morality & materialistic realism come to a convergence. It really doesn't matter if you attribute it to divine favor or the genetic lottery. The reason Christians are highly distrustful of materialists is because their morality is not very advantageous to reality. It's difficult to be a Christian & justify the actions of Spartans or Romans. By not believing in Christianity, the chances that you actually bother to follow their morality is very low, even among the 'Cultural Christians' who are atheists that choose to follow Christian morality for some reason or another.

Pagans don't really have that issue because, as I've laid out, the real effects of the materialistic worldview end up being virtually identical anyway. It really doesn't matter whether you believe in a soul or that consciousness is illusory. And again, the NSDAP's top brass functioned completely fine while having both groups without any significant schisms.

So, to conclude, no. I don't think there's any significant issue within having both groups on the Right. As I said earlier, I am a fairly ardent materialist. You've probably also noticed that I often make allusions to Pagan iconography & history, which leads many to assume I'm also a Pagan. This is because I, and virtually every other Nietzsche chud in our clique, have no real concerns with the spiritual beliefs of others beyond utilitarian reasoning. We'd be perfectly happy in a Pagan society, regardless of our personal views about spirituality. In fact, many have proposed revived Paganism as being a sort of "Noble Lie," drawing from Plato, for the masses who arguably need a religion to get through their lives.

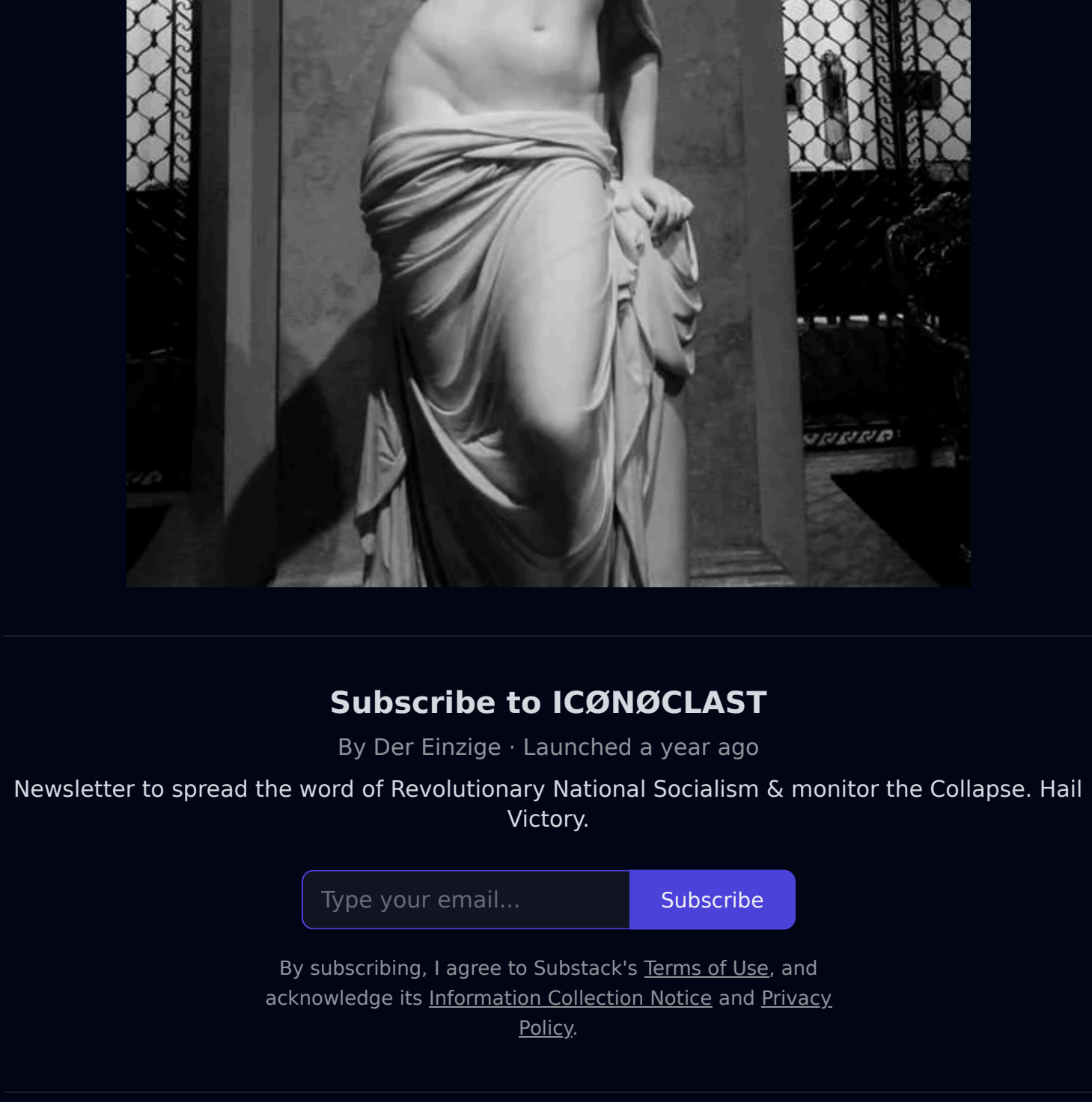
I'd say the one major difference between these two groups is the perspective on nihilism. Pagans often lament the rise of nihilism as being just as bad or worse than the rise of Christianity. The Nietzsche crowd, including myself, sees this as a good thing because it's ultimately a transitory period. In the words of Nietzsche,

"Christianity first painted the devil on the wall of the world. Christianity first brought the idea of sin into the world. The belief in the remedies, which is offered as an antidote, has gradually been shaken to its very foundations. But the belief in the disease, which Christianity has taught and propagated, still exists"

The rise of nihilism is because Christian views on morality & life denial are still here but the way out (salvation) have lost their value. This is the biggest difference between the two worldviews, but I still don't see it as very significant or a cause for conflict. Maybe some debate, but not anything big enough to cause a schism.

I'd appreciate your opinions on this, specifically from the more spiritually inclined as I have no shortage of input from my own group.


Hail Victory.



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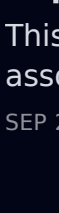
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I genuinely believe you are one moment of hierophany or theophany away from becoming pagan. My 2 cents.

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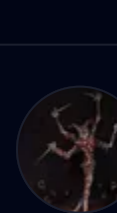


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